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to an Idea the highest active energy and reason is more inconceivable to modern than to ancient thought.

Plato identifies religion with philosophy; God, in an absolute sense, is not distinct from the highest of the Ideas. He recognizes the gods of the popular religion, but places above them One who is all-wise and all-powerful, creating the world because he is good, and ruling it by the supremacy of his reason. From his goodness he deduces his unchangeableness; for that which is perfect can neither be changed by another, nor alter in itself. God is wanting in nothing that is fair and excellent; he is able to do whatever can be done at all; his wisdom is seen in the perfect adaptation of means to ends; he is absolute goodness and justice. To worship God is to seek to be like him, to create in ourselves his image. Philosophy is not mere abstract speculation; it is love and life, the filling of the soul with the true and Infinite. Dialectic, the development of the method by which truth is ascertained, is inseparably united with moral culture. Plato teaches us to open the inward eye and see that which is in reality, turning away the thought and inclination from the sensible to the intelligible world. The discipline of dialectic is moral as well as intellectual; the highest insight that it enables us to attain is the object of religion as well as of philosophy, the Idea of God as Absolute Goodness.

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